THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

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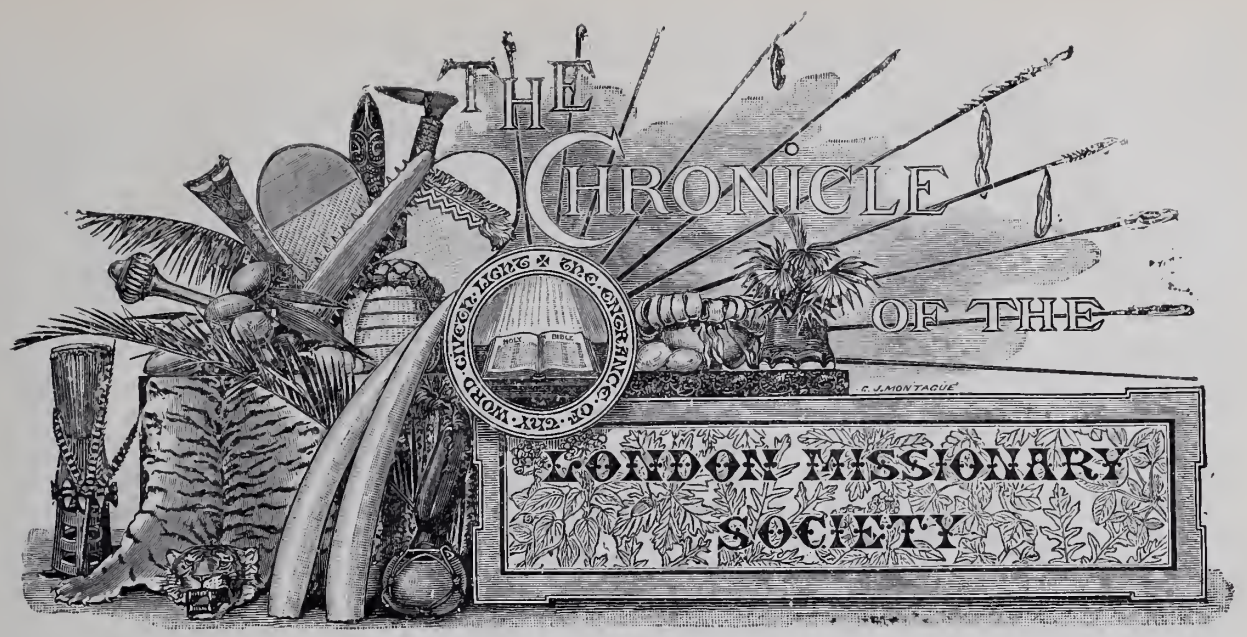

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LADIES' ASSOCIATIONS FOR WOMEN'S MISSIONS.

By Mrs. Jesse Haworth.

IN the great variety of work done by the women of our Churches in connection with foreign missions, there is, perhaps, a danger of confusion and possible waste on account of the want of clearness of aim, because, too, nearly every community is working on somewhat different lines.

That all should adopt exactly the same methods in every place would be neither possible nor desirable, but at the same time it is likely that if we were to review our position more intelligently some useless bits of old machinery might be moved out of the track and the way cleared for a straighter running to a more definite goal. It has been suggested that a page of the Chronicle may be usefully devoted to a description of an organisation which was born of that new departure of the London Missionary Society when, about twenty years ago, it sent out its first independent lady missionary.

Ever sacred is the memory of the Mary Moffats, the Mrs. Judsons of past years, and of the devoted women of to-day who, as missionaries' wives, labour, as far as time and strength permit, among the women of their husbands' stations. But they are burdened with family cares in countries where everything is more difficult than at home, and the Society at last resolved to send out single women who should devote themselves entirely to work among women. When, a little later, it decided also to send out lady medical missionaries, if duly qualified Christian women should present themselves, it was felt that now at length for the countless millions of India and China, and for our poor heathen sisters of other lands, a day of salvation had dawned.

This development of our Society's work, therefore, greatly quickened, as was natural, the enthusiasm of the women at home. It was an inspiration, indeed, to new effort, and to faith and prayer, as the sense of responsibility deepened. And it was out of this quickened realisation of obligation that the new organisation was born of which this paper treats.

The Ladies' Association for Women's Missions is an association of the women of the various churches of a district, and not, as is the case with the old, familiar *Ladies' Auxiliary*, connected merely with a single church, whose annual collections for the Society it served to augment by the subscriptions it obtained; for with this collecting of subscriptions the work of the old-fashioned *Auxiliary* began and ended.

The *Association*, however, has a wider aim and field of operation. It began in a certain district in the north of England about seventeen years ago, under a devoted

Christian woman as president, and with an able secretary, who still maintains her position (with assistance) although now on the Board of the Society. The women of several of the churches united themselves at once, a monthly missionary prayer-meeting was instituted, and, in those early days, a women's quarterly missionary meeting was held, at which a lady missionary gave an address. These larger meetings take place now only half-yearly. A secretary was appointed in each church, whose duty it was to obtain subscriptions from the women members for *Women's Missions*, and these were forwarded to the Association's general secretary to be despatched to London, a memorandum being sent in to the treasurer of the district of the amount sent up, which was labelled *Women's Missions*.

An earnest and prayerful association will find much other work to do. It is no light task to strive by every means to widen the circle of interest, to overcome inertia, and bring indifferent churches into union. This last is the hardest work of all, and for this purpose members of the Association are deputed to visit particular churches in the district, whose women have as yet given no signs of quickened activity, and invite them to the happy fellowship of prayer and service. In addition to all this, when opportunities for special work or giving arise, such as the Centenary celebration, the outfit of the *John Williams*, or even things so comparatively small as the sending out of boxes of gifts to the missionaries, the women of the churches find themselves organised, and the thing is done with comparative ease and dispatch.

The Association best known to the writer has no ignoble record of service to the cause of women's missions, and as everything good and true and worth while has its beautiful aspect too, so do flowers of romance appear on many a sober page. Our white dove, the chosen crest of the Association, floats at the masthead of the *John Williams* when she is in port, the "home flag." Closely connected with us, also, was the first fully-qualified medical lady missionary sent out by the Society, and another has since been educated, and is now being maintained in China by three of our members. While, as an Association, we adopted and partially educated a third, who, however, proving too delicate to go abroad, is now practising successfully in England, having insisted upon repaying the money spent upon her education.

During the seventeen years four evangelist missionaries have gone from our very midst, and two medicals are on the eve of departure to the foreign fields. These are the children of the Association, whose names are often upon our lips and in our prayers.

But it is not necessary to prolong this paper. Enough has been said, perhaps, to recommend the adoption of the Association idea to the women of our churches. If I have room for a final word, it is this. The most important work of these Associations for over seventeen years (long before the institution of the Watchers' Band) has been *prayer*. Not a generalising set of petitions which vaguely include all the world, in a single hour's prayer-meeting: that was discouraged from the first. A special country, or station, is chosen for each monthly meeting; its circumstances are studied, its missionaries known, and their particular needs and difficulties recognised, and prayer is offered for them by name. It is all very simple and intimate, unspeakably sacred too, and the plain city vestry where, perhaps, only twenty or thirty women may happen to meet on any one afternoon, becomes not only the very gate of heaven, which it surely does, but a place of power, one of the engine-rooms of the spiritual world, which is the only real world, after all.

A PRAYER FOR OUR MISSIONARIES.

O SAVIOUR, keep alway the feet of those
Who preach Thy word in the far heathen lands,
That they may walk upright 'mid unseen foes,
With garments white, and undefilèd hands.
Thus may their lives with power Thee confess,
Reflecting in the dark Christ's glorious face.

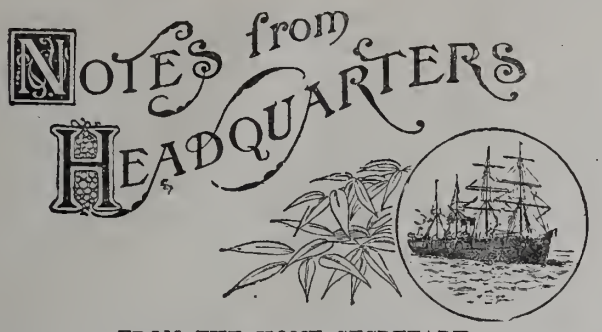
O Saviour, keep them in the hour of pain,
When strength and hope alike have fled away;
When, faint, disheartened, baffled, all in vain
They sigh for death, then lift them up and say:
"Rise up and greet the dawn's first quivering light,
Blest presage of day's coming glories bright."

O Saviour, keep them in the hour when faith
Is tried and buffeted and tossed about,
When black temptation whispers doubt, and saith,
"Let be, the foe is all too strong to rout,"
Take Thou the scales away and let them see
That the eternal victory is with Thee.

O Saviour, keep them in the hour of death,
Perchance in loneliness, with no friend nigh,
Nor voice of loved ones comforting; when breath
Grows faint and fainter, trembling to a sigh.
Then speak, dear Lord, the promised word, "Well done!"
And take Thy servants home, their brave course run.

H. H.

Liverpool.



FROM THE HOME SECRETARY.

MY Notes this month are a series of notices.

(1.) The Weekly Prayer-meeting at the Mission House will be discontinued, and we shall revert to the Monthly Prayer-meeting on the first Monday of each month, from 3.30 to 4.30. The first of the Monthly Prayer-meetings will be held on Monday, October 2nd.

(2.) The dates suggested by the Directors for the Week of Special Prayer, Thanksgiving, and Self-Denial are, for the London churches, November 19th to 25th; and for the Country churches, February 18th to 24th. We hope that the Special Week will be generally observed this year. Next month I shall give some outlines of very helpful meetings which have been held in connection with this Special Week.

(3.) For the May Meetings, 1900, the following arrangements have already been made:—

Saturday, May 5th.—Children's Demonstration in Exeter Hall: Chairman, J. J. Belsey, Esq., J.P.

Wednesday, May 9th.—Annual Sermon in City Temple: Preacher, Rev. R. F. Horton, D.D.

Wednesday, May 9th.—Annual Conversazione in Polytechnic Hall, at 5 p.m.

Wednesday, May 9th.—Annual Public Meeting in Queen's Hall, at 7 p.m.: Chairman, Sir Charles Elliott, late Lieutenant-Governor of Bengal. One of the speakers will be the Rev. Dr. Stewart, of Lovedale, South Africa, and Moderator of the Free Church of Scotland.

Friday, May 11th.—Annual Meeting for Young Men and Young Women in the City Temple: Chairman, J. L. Paton, Esq., M.A., Head Master of the University College School.

ARTHUR N. JOHNSON.

WANTED—A DESIGN.—Beginning with January, 1900, it is proposed to issue the CHRONICLE in a new cover. Artistic friends of the Society are invited to send designs for this cover, which is to be of the same size as at present. A copy of the new *Standard History of the L.M.S.* (two vols.) will be presented to the one whose design is accepted. Designs should reach the Editor not later than October 20th.

WE heartily congratulate the United Presbyterian Church on the good news which it has been receiving from China. So successful has its mission been in Manchuria that during the year—from November, 1897, to November, 1898—there have taken place no fewer than 3,100 baptisms. The membership at the different stations is now 8,288, while in addition there are the names of 7,500 candidates on the roll.

PROCEEDINGS OF THE BOARD.

Board Meeting, July 25th, 1899.—REV. W. BOLTON, M.A., in the Chair. Number of Directors present, 63.

The Rev. R. Wardlaw Thompson introduced the Rev. A. S. and Mrs. Huckett, who have returned from Fianarantsoa, Madagascar, after their second term of service, and Miss Haskard, who has completed the full term of seven years' service at Bellary, South India.—The following were introduced to take leave of the Board:—Rev. R. Baron, who is about to return to Antananarivo, where he will for a time take charge of the College for training ministers during the absence of the Rev. J. Sibree; the Rev. F. W. and Mrs. Dennis, Rev. W. and Mrs. Evans, and Rev. R. and Mrs. Griffith, all of whom are going to Madagascar for the first time; the Rev. T. Biggin, B.A., appointed to succeed the Rev. J. M. Allardyce, M.A., at Peking; Miss Shilston, appointed to succeed Miss Goode (Mrs. Russell), at Peking; and Miss Bartlett, appointed to succeed Miss Macey at Tientsin.—Miss Haskard, in acknowledging the Directors' welcome, said she believed that the success she had enjoyed had been largely owing to the help and kindly advice she received from the Rev. Edwin and Mrs. Lewis during her first year in Bellary. Miss Haskard told how the schools of which she had had charge had grown, and how she had been able to open two new schools and increase her staff of Bible-women to six, one of whom had even now as many as 300 houses in her district. Her work was only restricted by the want of funds. Before she left India some women at Hospet had asked her: "When are you coming to tell us this new story?" "And I had to tell them I did not know, because I had so much to do."—Mr. Huckett said the outlook in South Betsileo was very hopeful at the present time, and it was his decided conviction that the work of the Society in Madagascar was not yet done. The natives charged him to urge the Society to continue its work in their midst.—The outgoing missionaries also briefly addressed the Board, the new recruits producing a deep impression by their earnest and unassuming, yet hopeful anticipations regarding the work before them.—Mr Griffith mentioned that some years ago, before he entered College, he received a letter from a Malagasy boy, who appealed to him to come out "to teach us poor Malagasy who are still praying to the idols for medicine."—The Chairman's final message to the party was: "Let us not be weary in gracious doing."—Special prayer was offered by the Rev. D. Macfadyen, M.A.

A letter was read from the Secretary of the British Guiana Congregational Union thanking the Directors for their continued interest in the churches in that Colony and for sending the Rev. G. Cousins as a deputation.

The Rev. J. H. Walton, late of Bangalore, was appointed to the charge of educational work at Hankey.

The Board accepted with gratitude an offer by the Hon. J. H. Angus, of Adelaide, to contribute £2,000 towards the establishment of two inland stations in the neighbourhood of Mount Douglas, New Guinea.

A GENTLEMAN, who wishes to remain anonymous, has kindly offered to present to each of our mission stations at which a doctor is stationed a copy of the new "Encyclopædia Medica." This valuable gift has been gratefully accepted by the Directors.

DEATH OF PASTOR TAN, OF AMOY.

BY THE REV. JAMES SADLER.

THE sad news has just reached us that Pastor Tan has fallen a victim to the dreadful plague raging in Amoy. This good man was one of the most honoured and beloved of our native pastors. Ever since he became a Christian he has faithfully served the Lord. In his early life he suffered severe persecution on account of his religion, but his gentle spirit won his enemies, so that they became at peace with him, and gave him a position of great importance in his village.

He passed through our college for native preachers and pastors, and became a preacher at a station called Pholam, where the triumphs of grace had been remarkable, and his influence was felt over a wide district. He exercised considerable faith in God, and preferred to receive what his Heavenly Father sent him through voluntary supporters, who anonymously put their money into a box in the chapel, rather than adopt the usual plans of collections and account-keeping. He was greatly beloved by his people, and, when it was decided that the members should elect a pastor, he was chosen unanimously. I remember how both men and women were happy in securing his services. He duly made preparations for taking full charge. When visiting the station on circuit, I have come upon him earnestly studying the teachings of Ezekiel concerning the watchman. Truly this man watched for souls. He seemed to me a man such as is portrayed by John Bunyan as Evangelist. He was a witty man with a fund of folk-lore, and when we were worn out and isolated I was often regaled by him. If our condition and prospects were too serious for humour, we had recourse to prayer. Oh, what work we had in opening one great centre for the Gospel! The enemy was strong, and dared us to enter. We prayed and waited and reasoned. We showed proofs of Divine working such as the hardest had to consider. We stayed in our cold loft and prepared some humble presents to win our opponents. Poor, dear fellow, he was tried with me! "You push things so!" he used to say. But we succeeded, and he agreed that knowledge was mixed with zeal. At a quiet time he said: "You foreigners are daring! As for us Chinese, we should not breathe without the Treaty."

He planned with me all our campaign, where to open chapels, whom to employ as evangelists, how to inspire the young converts with the spirit of intercession for the salvation of souls, and the supply of all our needs. Gradually one door after another was opened. Who could resist Pastor Tan's sweetness? It was my joy in every new work I wished to attempt to say to him: "I want to do so and so; you find out if it is practical, or to what extent." The native workers could not easily understand our difficulties, and they were so hard to convince, and needed so much talking. "Now," said I to Tan, "let me fill your mind with all our projects and limitations, and you, at leisure, infuse your knowledge and spirit into the ordinary workers." So, while I was writing up my report, or reading for impetus, Tan would quietly deal with the brethren, instructing, consoling, helping as he could. The greatest trial was as to litigation. *Might* is the rule in China. "Oh, that God would work miracles as by Moses!" brethren would sigh. But Tan and I tried to pray matters straight; and so as to funds. We were not forsaken; though our trials were many.

Of late Pastor Tan's health had not been strong, and, therefore, he had been unable to undertake any pastorate; but he has done excellent work as an evangelist in the Hospital at Chiang-chiu and in the immediate neighbourhood. He has been held in extraordinary respect in all directions. In our Pastors' Conferences and in the Amoy Congregational Union meetings he was often consulted because of his good judgment and fine spirit. His death is a great loss to our Mission, and he can ill be spared. But we must not grudge him the reward he has so well deserved.

PASTOR TAN'S CONVERSION.

BY MISS CARLING, OF CHIANG CHIU.

PASTOR TAN had learned much from the "meek and lowly" Master, and those who knew him best will read a deep meaning into the accompanying story of his conversion, which he wrote down for me, at my earnest request, just before I left China last January, and which I have translated for the benefit of readers of the CHRONICLE :—

"I had been wronged, and was induced to 'take up with Christianity,' hoping that my wrongs would be avenged by the church. For three months I attended church regularly, but did not understand a word of the Gospel which I heard preached; nevertheless, the hope I entertained prevented me from absenting myself. As soon as I began to feel at home, I spoke of my grievances to the pastor and deacons, but, to my great disappointment, they would not interfere in the matter. My hopes thus dashed to the ground, I began to commiserate myself for losing one day's work in seven. Nor was that all. I had ceased to offer the customary sacrifices to the spirits of my departed ancestors. What if my parents should be hungry? Being uneasy on these points, I thought I had better give up going to church. Fortunately, at this juncture, one of the Christians persuaded me to be present at the service on the following Sunday. As I arrived, the congregation knelt in prayer. I was perplexed when I heard a voice making confession of sin, and asking to be forgiven. I had, as yet, but a dim notion of God, though I soon learned to pray and to read the Scriptures. On reading the words, 'Father, Lord of heaven and earth,' a great joy took possession of my heart.

Formerly I had thought that God was the God of foreigners. I now recognised Him Lord of heaven and earth, and, as such, deeply reverenced Him.

"I no longer cared that the church had refused to have anything to do with my trouble, nor that I must lose the work of one day in seven. I must worship God at all costs. For three months I prayed without ceasing; but I did not know Christ, thinking of Him only as a foreigner—a man—and therefore not to be worshipped.

"While reading the Scriptures one evening, according to my usual custom, I learned of Christ's saying upon the Cross: 'Father, into Thy hands I commend My spirit.' My whole heart was in an agony, and the tears fell fast as I sorrowed at the death of (the man) Christ.

"When, however, I heard the preacher read the ten commandments, I realised that I had offended against the law, and was under condemnation. I was greatly troubled at this. One Sunday, a year later, hearing from Scripture the words, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven,' I marvelled that the teaching of Christ should be so much better than that of the sages.

"I had been wronged, and formerly sought redress; I no longer did so. This was good, but Christ would have me love my enemy, do good to and pray for him. I was very unwilling to do this, but I treasured the words up in my heart, and pondered over them for several weeks. At last I thought, if I do not love my enemy and pray for him, I cannot be the child of my Father in heaven. From that time I sought for an opportunity of reconciliation, and prayed for him, yet this was but the semblance of love; it was not until a year later that I loved him in truth. My enemy was conscious of the change, and wondered much.

"Now, thought I, I am the child of God. And as I rejoiced in this new experience, I realised that Christ was indeed God; no man's teaching could have done so much for me, and thus I was led to seek and find salvation in Him.

"But I began to grieve for the multitudes who believed not on Christ; I thought of my parents and ancestors who had lived in ignorance; I feared they had perished, and my misery was extreme. I thought of my father as I had known him in his lifetime; but, alas! he had not believed on Christ. Oh! if he perished, what was salvation to me? The more I thought of this the more wretched I became. Added to this misery came the remembrance of my own sins, unforgiven sins upon sins. It was unbearable. I cried out and made confession of sin constantly, taking heed to my ways, and as my conduct improved I was more at peace. Again I would think of my faults, and my peace was gone. This led me to doubt the reality of my conversion. For two years the uncertainty continued, at the end of which time I came to a knowledge that, by God's grace, I was indeed saved. I asked myself further: 'Have you received the Holy Ghost?' I could not say that I had. Several years again elapsed ere I knew that I had received an infinitesimal degree of the filling of the Holy Ghost."

I did not see Pastor Tan again until some weeks after I had received the above account, when I asked him if the enemy became a Christian. He replied that he had died without having made any profession of Christianity, but that his son was a Christian.

"And have you received any comfort with regard to your parents?" He smiled as he said: "I thought you would ask that question"; and then his face resumed a grave expression as he continued: "I have searched the Scriptures for comfort, particularly the Epistle to the Romans, and now I am six-tenths comforted." Speaking of the filling of the Holy Ghost, he said: "As I look at it, the whole difference seems to be summed up thus—'Always' 'not always'"; his meaning being that hearts may be "always" yielded up to His sway, or "not always."

A WORKERS' CONFERENCE.

FROM May 21st to 27th a gathering of the workers of the London Mission in the northern part of the Murshedabad District was held at Jiaganj. There were two meetings each day, and for some months previously each of the men agents had been preparing a paper on some spiritual or doctrinal subject, so that every one took part in the conference, and it proved a mutually stimulating and useful occasion. The papers showed a good deal of careful Scripture study, considerable facility in arranging and grouping ideas, a good deal of power of compression, and reached a high mark of excellence. The conference consisted of workers from Murshedabad City, Jungipur, and Jiaganj, with some visitors from Berhampur, who would have been many more had there been house room among the small Christian community at Jiaganj, where at present the church roll musters only fourteen members.

On Sunday, 21st, the Lord's Supper was administered, and two services conducted by the Rev. K. P. Mukerji, M.A., of Berhampur, who gave two good discourses on "Christian Love" and on "The Father's Love to us."

At each morning session of the ensuing week the opening prayer was specially set apart for different Mission Fields each day, for the Peace Conference, for the absent and sick of the community, and for the Bible and Tract Societies. Each paper was followed by free prayer.

The Monday morning session was addressed by the Rev. K. P. Mukerji, M.A., on the subject of "Holiness." He depicted with Scriptural references twelve elements that go to make up a holy life: submission to God, habitual believing, witnessing, self-denial, meditation on the word, prayer,

obedience, growth, abiding in Christ, waiting on God, and working with God.

The afternoon paper by Babu Benoy Chandra Biswas gathered together Christ's teachings about prayer, and embodied a call to constant prayerfulness.

On Tuesday morning the Rev. Paul Biswas read a prayer on "the Spirit-filled Life," based on the Bengali translation of Mr. John McNeil's book.

In the afternoon the Jungipur brethren described the field of work at their new station, its difficulties and encouragements, and the meeting resolved itself into a prayer-meeting for them and their work.

Wednesday morning's subject, treated wisely and with abundant Scripture illustration by Babu Simeon Biswas, was "Christian Subordination," and urged on all the duty of cheerful and faithful obedience to the authority under which we work.

The Murshedabad City work occupied both speeches and prayers at the afternoon session, when attention was called to the peculiar difficulties of work among Mohammedans. In the evening, conference met together at dinner under the open skies, with a good meal served up on the primitive plantain leaf. The Queen's health, instead of being drunk, was eaten in *luchis*.

At Thursday morning's session Babu Isaac Parda read a paper on the "Kingdom of Heaven," and the afternoon prayers and speeches embraced the work, Zenana, medical, educational, and evangelistic done in Jiaganj, Berhampur, and Beldanga, which last has just been opened up in the south of the district by Mr. Stursberg, and the Rev. S. C. Ghose (in residence).

On Friday morning an able paper on the doctrine of the "Atonement" was read by Babu Haridas Das, a paper which bore signs of careful preparation and previous reading. In the afternoon the women's section met under Mrs. Joyce's presidency in the Christian Endeavour Meeting, while a party of men ten strong invaded the bazaar and had a good spell of preaching, the strong volume of singing attracting a larger crowd than usual.

The closing meeting was held on Saturday morning, and the paper read by Babu Anonda Chundra Mondol on "Christian Love," combining a careful study and a stirring appeal to heart and conscience, was worthy to finish and crown the meetings. The last meeting closed amid the hearty and stirring strains of the Bengali version of "All hail the power of Jesus' name."

All who were present expressed themselves as having been recipients of spiritual stimulus, and we hope that the fruits of isolation and loneliness, humours of discontent, discouragement, unbrotherliness, and the like, have vanished in the atmosphere of fellowship and praise, and that all have gone back to their posts better and stronger men and women. J. A. J.

A FURTHER NOTE ON THE NEW HINDUISM.*

BY THE REV. J. P. ASHTON, OF CALCUTTA.

THE reformed Hinduism of North India, including even the new Gauranga cult, is really Krishnaism. Its favourite authorities are the Bhagavat Gita and the Srimat Bhagavat Purán. The tendency of the system may be learnt from the following extracts from page 34 of Bulloram Mullick's "Krishnaism":—

"Whoever reads the Srimat Bhagavat cannot fail to mark its intense pathos and its deep juiciness. . . . The Bhagavat Krishna is a more beloved person than the historic Krishna. Among the Vaishnavas, such as are possessed of chaste sentiments read the Bhagavat *Rasa-Lila* (chapter) as a beautiful allegory, illustrative of the principle of spiritual unification with God by love. Others view it as a physical event illustrating the truth that Krishna as God was above all carnality, though deep in love. A third class would not rest satisfied unless Krishna was made a live paramour, not merely in sentiment, but in gross action."

Of course, the educated reformers of Hinduism try to explain Krishna's history, though true in fact, as a spiritual allegory, including even his undoubted encouragement of a civil war and his slaughter of his own enemies and the final mournful destruction of his own race.

The New Testament illustrates the union of the Christian Church with Christ by the union of bride and bridegroom, and the metaphorical character of the illustration is plain, as it has no foundation in the actual life of Jesus.

The Krishnaites say that the love of a wife for a husband is based on self-interest, whilst that of a lover for her paramour, who may cast her off any day, is disinterested, and that this form of love, as exemplified in the story of Radha and Krishna, is the true type of religious love. It is acknowledged, even by the apologist of Krishnaism, that in many cases the study of the Radha-Krishna Scriptures is very deleterious to morality, yet he clings to the national hero, and thinks India is to be renovated by his worship.

At the same time, underneath all such writing, there is a conviction and often an acknowledgment of the moral superiority of Jesus. This is said to have been shown at a lecture by one of the chief anti-Christian preachers, in Bhowanipore, in a private house a few days ago. Though invited to advocate the name of Hari (Vishnu), the preacher burst into a rhapsody of India's future glory in terms that indicated that Christ would reign supreme in the land. Young Bengal protests that the Bhagavat Gita is to expel the Bible from India, but the Christian missionary, from a diagnosis of all that is passing around him, comes to a very different conclusion.

* See July CHRONICLE, p. 163.

PERSONAL NOTES.

CHINA.—Immediately on his return to Chung King from the coast, whither he had taken Mrs. Wilson and their daughter for medical treatment, the Rev. J. W. Wilson, with his colleagues, had the privilege of receiving twelve persons into the church. "Thank God," Mr. Wilson says, "our numbers are steadily growing, and the interest is well maintained in all branches of the work." It has been decided to enlarge the church to meet the growing requirements.—Miss Harré, of Chi Chou, has gone to Pei-ta-Ho with Dr. and Mrs. Peill, to recruit after a period of ill-health.—Dr. Lilly Saville's health has much improved since her return to China.

INDIA.—Miss Simmons, who is now settled at Jammulamadugu, has been ill, but is now better. She reports that they are deluged with applications for admission to the Girls' School.—The Rev. G. H. and Mrs. Bulloch have been profoundly touched by the many expressions of sympathy they have received since the death of their daughter, and by the innumerable tributes, public and private, paid to her character and work.

AFRICA.—The Rev. J. Richardson arrived at Vryburg on July 4th, and is busy making preliminary inquiries with a view to the establishment of the new central school.

SOUTH SEAS.—The Rev. J. H. and Mrs. Cullen have been much heartened, not only by tokens of increased goodwill to themselves and the Mission on the part of the people of Mangaia, but also by various signs of greater earnestness in spiritual matters.—The Rev. E. Pryce Jones has reached Sydney, and expected to sail for New Guinea on June 15th.

AN ADDRESS TO MISSIONARIES WORKING IN FOREIGN FIELDS.*

IT is in our hearts to write to you, our dear brothers and sisters, missionaries in the foreign field, for whom our hearts go up in prayer that your hands may be strengthened for the work given you to do, that you may be daily anointed with the Holy Spirit of the living God, and that the hearts of the people among whom you labour may be opened to to receive your message.

We believe that it is your most earnest desire and prayer, as ministers of the Prince of Peace, faithfully to manifest His name and His nature in the lands whither He has called you. You have made the life and teaching of Jesus Christ the subject of your faithful and prayerful study; but you know, as well as we, that this is a study which can never be exhausted.

As members of the Society of Friends we have been educated in the belief that the whole tenor of that life and teaching is opposed to the spirit and practices of war. We know that many amongst you share this conviction, but there may be earnest Christians abroad, as there are at home, who take a different view, and it is to these we address ourselves.

The subject of International Peace is now taking strong hold on the hearts of men. You have rejoiced along with us in the spectacle of men of the highest standing in Europe met to consider the introduction of better methods than that of war for settling the disputes of nations. We pray you to consider this question of peace and war from the purely Christian standpoint. What is Christ's method of reconciling the world to Himself, His way of spreading the knowledge and love of His Father and our Father to the ends of the earth? Is there anything in the life and teaching of Jesus, from the first note of the angelic song, "On earth, peace," to the last cry from the Cross, "Father, forgive them," to excuse or justify the spirit or the methods of war? Will you again examine His words and His doctrine, considering what was the one law which He laid down for the ruling of His Kingdom—the law of love, love to God and love to man? We would ask you to remember how He abrogated the Mosaic law of revenge, and gave instead the command: "Love your enemies, do good to them that hate you." How is obedience to this law consistent with the wholesale destruction, in the most terrible ways, of men made in the image of God?

A sanction for war has been inferred, but, as we believe, mistakenly, from the figures used by our Lord in speaking to His disciples when His bodily presence was about to be withdrawn from them, and He foresaw that they would have to maintain a continual warfare, though a spiritual one, against the powers of evil. Of this character were the words: "I came not to send peace, but a sword." This is a prophecy, sorrowfully uttered we are sure, of what would follow the announcement of His doctrine, the family strife, the persecutions, the wars. When the hasty and impetuous Peter drew his sword in the garden, how swiftly was he rebuked: "Put up thy sword into its place; for all they that take the sword shall perish with the sword." If we study the New Testament from the central point of its teachings, which is love, shall we not find that wars and fightings can have no place in the Christian life? Soldiers of the Lamb of God must follow Him whithersoever He goeth, be it to the green pastures and the still waters, or to the altar of sacrifice.

So only can we truly manifest to those around us the nature and genius of the Christian religion, so only be used by God to hasten the time which the prophets rejoiced to see, when "nation shall not lift up sword against nation, neither shall they learn war any more," but "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Signed on behalf of the Peace Committee of the Society of Friends,

THOMAS P. NEWMAN,
JANE E. NEWMAN, } *Secretaries.*

* At the request of the Peace Committee of the Society of Friends we gladly insert this address.—ED.

WITHOUT THE CAMP.

IT is calculated that there are in India, China, and Japan not less than A MILLION LEPERS. A few years ago the late Sir Morell Mackenzie wrote in the *Nineteenth Century*: "The total number of lepers now dying by inches throughout the world cannot be estimated, even approximately, but it is certain they must be counted by millions."

The words are easily written and easily read. They cause a momentary pang of sympathy as we remember something we have read or heard of the loathsomeness of leprosy. In England, happily, our knowledge of this foul disease is gained only at second-hand—from the preparation of a Sunday-school lesson, it may be, or from a sermon illustration. It was not always so. In the Middle Ages leprosy was fairly common in England, as the "leper squints" of many of our old churches testify. But it was entirely an imported disease, brought back from the East by the Crusaders, and it never succeeded in naturalising itself in this temperate clime.

From Photo by] A BOMBAY LEPER HUT. [*Mr. T. A. Bailey.*

The leper is associated in our minds with some of the tenderest passages in the life of Jesus. But we fail to appreciate the full marvel of that tenderness because we cannot realise the repulsiveness of the disease. Think for a moment of the picture in Mr. Hardy's beautiful poem:

"'Unclean! Unclean!' Oh, for one human hand
To rest in pity on that aching brow!
For one kind word, one look that did not shrink
In loathing and disgust, at sight of him!
Oh, life in death! what sorrow can compare
With this, the *leper's* anguish and despair?

"'Unclean! Unclean!' Yet even as he cried,
One came to meet him, One with kingly grace,
Nor moved aside to give the leper place,
But cast on him a look so full of love,
A look which shook the outcast's very soul,
That, falling on his knees, the leper cried,
'Lord, if Thou wilt, Thou canst!' The answer came,
'I will!'—in deep compassion—'Be thou clean!'
And then a hand—the Hand that made the world,
Had he but known it—rested on his brow,
And 'neath its touch the leper rose up cleansed."

We shrink instinctively from the sight of suffering. Nothing but callousness or a Divine compassion can look it fairly in the face. In the one case the onlooker thinks only of himself, and is incapable of entering into the suffering of another; in the other case he forgets himself, and suffers with the sufferer. The spotless Son of Man laying His hand upon the leper's brow; the sinless Saviour left alone with "the woman standing in the midst"; the Prince of Glory stretched upon the Cross—these are the things of which no painter and no poet can express the pathos and the power. And when a man has grace given to follow his Master in the first or second of these ways, loving the loathsome and the fallen, it stands for a sign to the world that he has first been crucified with Christ, and that the power with which he is endued is the power of a new and endless life.

Some ten years ago the death of Father Damien drew attention to the noble work he had been doing among the lepers of the South Seas. It is no detraction from the honour paid to Father Damien to say that there are many men and women to-day who are doing a work of the same kind, as gracious and self-sacrificing as his, but whose names are hardly known beyond the circle of the missionary societies. In connection with our own Society, for example, work among lepers is carried on in at least five districts in India, China, and Madagascar; whilst many other societies are doing their share of the work.

In 1874 a special "Mission to Lepers in India and the East" was founded, an undenominational society, numbering among its vice-presidents the secretaries of many of the chief missionary societies. This society celebrates its twenty-fifth anniversary during the present year, and is seeking to improve the occasion by raising the sum of £2,500 for extension of work. The scope of the work already carried on is indicated by the fact that the society has, at the present time, no less than fifty-two stations, with twenty-one asylums or hospitals of its own. In addition to this, fifteen homes for the children of lepers are maintained, while aid is given to eleven institutions under

the care of various missionary societies. The work of the society is by no means done when it has cared for the physical comfort of the lepers. Its constant aim is

"To tell them of the love that sees no soul
Too loathsome for the touch that maketh whole."

And the success of its efforts in this direction is to some extent indicated by the fact that out of a total number of about 4,000 lepers in the various institutions, not less than 1,500 are disciples of Him who can say not only "Be thou clean," but also "Thy sins are forgiven thee."

We are glad to have the opportunity of calling attention to the gracious work of this mission, and of bespeaking for it the prayers and sympathy of Christian friends; £5 per annum will support a leper in one of the asylums. The secretary and superintendent of the mission is Mr. Wellesley C. Bailey, 17, Greenhill Place, Edinburgh.

SOME NOBLE GIFTS.

THE hearts of the Directors have been greatly cheered by the special gifts and contributions which have been sent as a result of the Foreign Secretary's statement at the Board meeting on May 30th, as to certain specially urgent needs in different fields. That the Society's friends throughout the country may share in the encouragement, and may join the Directors in giving praise to God, we append a list of these contributions, all sent, be it remembered, without any appeal beyond that which lay in the bare statement of the facts:—

NEW WARD, MANDALAY LEPER HOSPITAL.

Rev. and Mrs. Robert Dawson undertake to support a medical missionary for the Ting Chiu Prefecture.

Mr. Stephen Massey will support his daughter, Dr. Ruth Massey, at Wu Chang.

Another Director undertakes to support Dr. Ernest Lewis in South India, and has contributed £500 for extension of work in Mount Douglas District, New Guinea.

Another Director has contributed £500 to the General Fund of the Society, and £200 to the Widows and Orphans Fund, besides gifts to Walthamstow Hall, Sevenoaks; The Missionaries' Homes, &c.

The Hon. J. H. Angus, of Adelaide, has given £2,000 for the establishment of two inland mission stations in New Guinea.

In reference to this last gift, the Rev. Joseph King, the Society's agent for Australasia, writes as follows:—"Your readers will be glad to learn that a friend of the Society in Australia has given me the promise of £2,000 for the establishment of two inland mission stations in New Guinea. The call to advance without delay into the mountain valleys of the hinterland at the back of Vatorata, and to occupy the thickly-populated villages along the reaches of the gulf rivers, is growing more loud and urgent every day. Our sphere of influence along the coast is well established, and from coast to interior mountain-top the way for advance is clear. Villages dotted thickly over some parts of the landscape are impatiently waiting for Christian teachers. This is especially true of the basin of the Kemp-Welch River. Our Society's first acquaintance with that river was tragic. A boat entered its mouth having on board four Polynesian missionaries, two Polynesian women, five baby children, and two New Guinea youths. They were met when they tried to land by a crowd of savages, and twelve out of the thirteen in the boat were slain. One spear transfixed mother and babe in the case of those two Christian women. The village of Kalo, where this happened, is now a law-abiding and Christian village; but back in the mountains from which that stream descends, occupying charmingly picturesque and healthy sites, are a hundred villages where now life is perfectly safe, but where the people have only vaguely heard that there are glad tidings. The messengers have gone up and down the coast, but have not visited the mountains. In the most distant inland parts the agents of the British Government have been before us. Everywhere on the coast the preachers of the Gospel were the pioneers, and the time has fully come when we must enter upon our larger heritage in New Guinea. Yes, the time has fully come, and if we are not prompt in seizing it the opportunity may be lost. I have been talking much about it, and praying for a start to be given to this advance, and I have been greatly

cheered by the noble offer which has come to me. In passing on the information to your English readers I trust that many may be influenced to come to the Society's help with special donations and subscriptions, and that many more in Australia may join in the fund for carrying the light into the dark mountain villages of New Guinea."

A MISSIONARY STUDY CLASS.

WHEREVER there is indifference to the claims of foreign missions on the part of Christian people, it is safe to say that in ninety-nine cases out of a hundred the indifference is due to lack of knowledge. And where the interest taken is but slight or nominal, the knowledge will generally be found to be small and superficial. The man who "doesn't believe in foreign missions" is the man who knows nothing about them. The student of missions believes in them with his whole heart.

It is in the hope of stimulating a desire for knowledge, and of providing some small help for those who already have the desire but not the opportunity of gratifying it, that it has been determined to publish in the CHRONICLE from month to month a column of helps and suggestions for a course of missionary study or reading. It is hoped that in many cases where it is not thought expedient to form a special class for missionary study our Guilds and Christian Endeavour Societies will devote one of their weekly meetings to a study of the topic for the month. In other cases the minister's Bible-class may be able to devote one meeting in the month to the consideration of foreign missions. Already one minister has promised to make the monthly topic the subject of one of his week-night addresses.

In some cases two or three friends may arrange to meet together once a month to study the subject, or those who are unable to persuade friends to join them can follow the course in their private reading.

There will be given in this column month by month references to easily accessible literature on the subject under discussion, together with a suggested outline-study and a set of questions. We also hope to arrange for a special article each month bearing upon some aspect of our subject. It is not proposed to hold any examination, nor to enrol members of the class. Examinations can easily be arranged locally if they are desired. But the Editor will be greatly obliged if friends who propose to avail themselves of the help thus offered will notify the fact to him on a post-card. It will thus be possible to form a rough estimate of the extent to which the scheme is felt to supply a want.

The first course of study will extend over *seven months*, from October to April, and will be of an introductory nature. The subject will be

FOREIGN MISSIONS SINCE THE REFORMATION.

The hand-book recommended, the exact lines of which will not be strictly followed but to which constant reference will be made, is *The Missionary Expansion of the Reformed Churches*, by the Rev. J. A. Graham, M.A. (A. & C. Black; price 1s. 6d. net). The most valuable book on the subject, strongly recommended to all who can afford the higher price, is Warneck's *History of Protestant Missions* (Gemmell, Edinburgh; price 6s., 4s. 6d. net). Other useful books are Dr. George Smith's *Short History of Christian Missions* (T. & T. Clark; price 2s. 6d.); Leonard's *A Hundred Years of Missions* (Funk & Wagnalls; price 6s.); and Storrow's *Protestant Missions in Pagan Lands* (Snow; price 2s. 6d.); whilst Dr. Fleming Stevenson's *Dawn of the Modern Mission* (Macniver & Wallace, Edinburgh; price 2s. 6d.) will also be found useful and interesting.

The course will be so arranged that the last three months of the year will be occupied with the period between the Reformation and the beginning of the modern mission with Carey. Those who are unable to take up the course in October will thus be able to begin without serious inconvenience in January.

"WHERE SATAN'S THRONE IS."

BY THE REV. ARTHUR BONSEY.

THAT throne is probably set up in a good many places. Six or seven years ago it held the place of honour in the little riverside town of Pa Tsz Nao, in the county of Tien Men. The local Satan was a bold, bad man—a professional gambler and blackleg—who held most of the youth and many of their families in his bonds. In their distress some of the victims sought help from the Christian Church, and two native preachers were sent up from Hankow to make full inquiries. But the gambler heard of their approach, and gathered his friends together on the shore, armed with spears, knives and other murderous weapons, and so terrified the deputation that they fled incontinently—in which matter they were wise. After a long conflict the powers of righteousness succeeded in overthrowing the gambler, and eventually in gaining his goodwill. Premises were then secured which, though very rough and inconvenient, served as a home for the converts and a workshop for the native preacher.

New premises have now been acquired and transformed into a home worthy of the name. The chapel will seat three hundred worshippers, and there are the accessories of a schoolhouse and quarters for the native preacher and for the missionary. It is not a grand building, but it is the best in the town, and it is on the most prominent site which could have been selected. The opening service, which I lately conducted, was in every way remarkable. Quite

three hundred Christians attended the service; but long before the hour of meeting the chapel was invaded by heathen spectators, while in the narrow street outside an immense crowd stretched out in both directions as far as one could see. It was no easy task to pursuade the heathen to retire into the street so as to make room for the Christians; but while Dr. Wills kept up appearances on the platform, Dr. Gillison and I performed this task without injury or ill-will to anyone. Some of the more inactive were carried in the arms of the missionaries and tenderly deposited in the street, much to the amusement and gratification of those who had left earlier, or who had not succeeded in getting inside.

Much to our surprise we were scarcely disturbed during our long service, although we left all the windows open. I was afraid that the now famous concertina and the singing would excite the people outside, but they were really very good. The service, in which we all took part, together with many of the native Christians, was very impressive, and the chapel was very prettily decorated with evergreens and more than three hundred lanterns. Some of the lanterns were very large and handsome. One matter which rejoiced us greatly is that the Christians have contributed splendidly both in money and work towards this house of God.

As soon as our service was over we dismissed our congregation by the back door, and then opened the street doors. In a few minutes the place was packed. We preached, played, and sang for an hour or so, and then dismissed that congregation by the back door, filling up again from the immense throng in the street. From 2 till 7.30 p.m. we took turns in preaching, and changed our congregation several times. The natives say that more than *two thousand* people came to this opening, many of whom could not get inside the chapel. The former Satan tried a little friendly rivalry. He hired some actors and had a play acted outside his house, hoping to draw away our clients, but it was of no use. He could not get anyone to look at his play.

Every day for a week daily preaching was kept up, and hundreds were attracted. On the following Sunday I returned to take the services, and there was again a large gathering of Christians. It is delightful to think that Satan has been dethroned in the Pa Tsz Nao, and the throne of the Lord Christ has been set up. That He may be enthroned in the hearts of all the Tien Men Christians is our earnest prayer! Many groups of our Christian converts are longing for a local habitation, and they are willing to do their utmost to provide funds, but they are not able to bear more than a share of the burden. I am hoping that friends will put into our hands the means of helping and encouraging these scattered Chinese Christians to provide such places, so that the work may not only spread, but that it may be rooted and established.

A GREAT EVANGELIST.*

By Rev. E. Le Mare.

WE have read this book with deep feeling. It has carried us back long years to the time of our early intercourse with our friend and colleague, whose name and memory are now treasured amongst the most honoured in the bead-roll of the Society's heroes and worthies. Through its pages we see him again, as we first met him, in all the vivacity and magnetic power of his strongly sympathetic nature; again have we heard those enthusiastic and winning words in which, more than a quarter of a century ago, he described our first field of labour, and in it his own home and centre of work during his long and useful career.

In reading these pages we have seen him again in that home and at his work. We have in imagination gone again with him to the interesting town of Sandur, around which so much of the narrative centres. In his vivid description we again accompany him on one of those long journeys in which he delighted, and which formed so large a part of his missionary work. We have again listened to those earnest addresses, always so aptly put and rendered so attractive by his wonderful use of the dialect and that touch of oriental realism which his familiarity with Hindu life and ways made quite natural. His telling of the Parable of the Prodigal Son especially was inimitable, and though often repeated, it never seemed to loose its freshness and irresistible power. The hearing of it has left an impression which no lapse of years can wear away. And then what scenes and memories rise before us as we read of the baptism (p. 182) of a young man which caused bitter curses—the worst are not given—to be poured upon him by the enraged mother, who regarded Mr. Lewis as the cause of her son's leaving home, that young man being the first whom we were privileged to receive, and whose *linga* we have retained as a sacred trophy to this day!

The history of Chenna will be read with much interest for the life-story it embodies, with the many vivid pictures it gives of him at each stage of his life; but it will be further and, perhaps, still more valuable for the insight it affords into Hindu life, their ways of living and modes of thought, the methods of Christian work, the difficulties in the way, and the grounds of hope. On all these points, though the narrative is short and the discussion of the various topics raised is concise, Mr. Lewis has always something valuable to say. Nor does he fail to add the darker lines in the picture, this impartiality finding, we will candidly say, a larger place than we were prepared to expect.

The *motif* of the book may well be summed up in Mr. Lewis's own words: "The lives of such men are the only

* "Chenna and His Friends, Hindu and Christian." By Edwin Lewis, Missionary at Bellary from 1866 to 1898. With a Memoir of the Author. Portrait and Eight Illustrations. London: The Religious Tract Society, 56, Paternoster Row. Price 2s. 6d.

answer that need be given to those who would ask for the fruits of missionary labour in India. To contrast the life of Chenna, after he believed in Christ, with the life which he would have lived had he not known Him, helps us to realise the riches of the glory of the life in and for Him."

Chenna is but a type, we are thankful to say, of a large and increasing class, chosen from all castes and sections of the people, to whom we shall have to look more and more for the extension of the Kingdom of Christ in India. The western missionary is required as a pioneer, and will need to continue as a superintendent and director of plans, but all along the line he must decrease while the native minister and teacher increases. The main recommendation of Christianity will come through the teaching as well as through the lives of native witnesses to its truth. It will not flourish as an exotic, as the religion of the Government, as it is so often regarded, or of people of alien customs, the adoption of which denationalises the converts. Most happy is it that Mr. Lewis emphasises this point, which, one is thankful to know, has become a largely general method, though it is a departure from some of the earliest ways.

Here are some of his wise words, and we wish space would allow us to quote more freely:—"Our purpose has been to introduce Christ and His truth into Hindu homes and Hindu society, to purify, cleanse, save, and sanctify the hearts and lives of the people, not to bring unto them English social customs. We rejoice in every attempt to Christianise the Hindus, but deprecate every effort to Anglicise them; and are sorry when we see creeping into the Christian community, in cities and the larger towns of India, English customs, whether in dress or food" (p. 191).

Again, "With the ordinary customs of the people we do not interfere; but greatly prefer that they should adhere to their custom of living without animal food and the use of stimulants," &c. (p. 176).

Another note of modern methods is well illustrated in the interesting chapter entitled "A Preaching Tour," where Mr. Lewis speaks with peculiar authority on a branch of the work in which he specially excelled. He there gives an account of an interesting conversation, which one cannot but believe must have been most fruitful, based upon that profoundly interesting book, the "Bhagavat Gita." A thoughtful company were, by the adoption of this truly Pauline method, drawn into serious conversation who before had stoutly resisted all efforts to win their attention. It is eminently wise and proper to recognise truth wherever it is found, to base instruction and exhortation on the truth already admitted. One rejoices to know that the old method of repression and the denial of any goodness or truth in the non-Christian systems has given place to a juster, nobler as well as a wiser and more hopeful policy.

We have said that Mr. Lewis does not banish the sombre tints from his pictures. It is no welcome task, though, to

IDOL SHRINES NEAR BELLARY.—(*From "Chenna and His Friends."*)

draw attention to signs of apparent failure and causes for discouragement. Friends of missions are usually so eager—impatient, we should perhaps say—to hear of success rather than of the true facts of the case. Painful as it must have been to do it, Mr. Lewis corrects the mistaken idea that idolatry is rapidly passing away. "Within the last few years," he says, "I have seen a score of new temples and a dozen idol cars built." He speaks of the "little enthusiasm shown by the Indian Christian community in leading to Christ their non-Christian friends and neighbours." He remarks on the disappointment of expectations in those who had "endured so much opposition and persecution for Christ's sake in the earlier part of their career," a feature which often filled us with amazement. He wisely adds, however, "Where is the perfect Church? We have not seen it."

Though he candidly made these admissions and knew the grounds for discouragement, he was always hopeful. He had the unshaken faith of Christian confidence, and in face of a life-testimony like that of Chenna, and many another alluded to, how could he be hopeless? Here is testimony well worthy of being carefully read and pondered over. "Considering the isolated position in which many Christians are placed, the temptations in their way, the force of old associations, our surprise is, not that they so often fail to realise the Christian ideal, but that they have so many virtues and reach the high standard which many have gained." Most interesting are the instances he adduces of practical Christianity showing itself in most ordinary duties, which are the best indications of this high standard.

We fear, however, that in our notice of this little book, which has had such a charm for us (and we are assured it will have the same charm for the numbers to whom Mr. Lewis endeared himself on his deputation tours) we have exceeded our space. Mr. Lewis's story is preceded by a brief memoir of his life and work written by his widow. A doubly pathetic feature attaching to the two parts is that both writers had passed away—Mr. Lewis before his narrative was printed, and Mrs. Lewis before her manuscript reached England. Assuredly "their works do follow them."

A STREET IN BELLARY.—(*From "Chenna and His Friends."*)

GENERAL GALLIENI has left Madagascar, and is succeeded by General Pennequin, who is said to be determined to follow the same principles of religious neutrality as his predecessors. Before leaving the island the General took the opportunity of an agricultural competition to pronounce a discourse in which he assured the Malagasy of their absolute freedom in the choice of schools, and praised the work of the various missionary societies. He gave another proof of his impartiality after the receipt of the news of the death of President Faure, by not only attending mass in the Cathedral of Antananarivo, but by also attending a Protestant service in the principal French Church, accompanied by more than thirty officers and by the heads of all the public services. The interest and curiosity of the natives was naturally greatly excited by this public demonstration.—*Journal de Missions Evangéliques.*

A BATCH OF REPORTS.

THE BRITISH AND FOREIGN BIBLE SOCIETY.—The number of Bibles or parts of the Bible issued during the year 1898-9 reached the enormous total of 4,479,439—an increase of 92,287 on the previous year. Since the foundation of the Society in 1804 the total issue has been more than 160 million copies. The extent to which the Bible Society is a foreign missionary agency is indicated by the fact that less than one-third of the Bibles issued last year were in English or Welsh. On an expenditure of £224,736 the Society has a deficit of £4,769, but it is encouraging to find that the ordinary income is steadily rising, and shows this year an increase of £3,579. During the year the Society has supported 725 colporteurs and 552 native Christian Bible-women, who have sold more than one and a half million copies of Bibles or portions of Scripture. It is interesting to observe that of all European countries outside Great Britain it is Russia which gives the heartiest welcome to the work of the Society, the colporteur being welcomed alike by priest, peasant, and soldier. In China last year the circulation reached the astonishing total of 728,716—an increase of 161,704 on the previous year. The report closes with a strikingly appropriate quotation from Thomas à Kempis: "If he shall not lose his reward who gives a cup of cold water to a thirsty neighbour, what will not be the reward of those who, by putting good books into the hands of their neighbours, open to them the fountains of eternal life?"

THE RELIGIOUS TRACT SOCIETY.—The present year has witnessed the centenary of this most useful and vigorous Society. The effort to raise a special Centenary Fund of £50,000 has no doubt by this time been crowned with success. In April, when the report was presented, the fund stood at £44,800. The total receipts for 1898 amounted to £125,250, of which the large proportion of £109,141 came in the shape of trade returns. Subscriptions and donations to the Society only reached the sum of £16,109. The whole of the working expenses are met by profits on sales, the remainder of the income being spent on free (or cheap) grants to missionary agencies at home and abroad. Fifty years ago the Society had published works in 100 different languages; to-day the number has risen to 230. Fifty years ago the annual circulation of books and tracts was twenty millions; to-day it is close on *sixty millions*. This is a magnificent record, and we can only express the hope that the next fifty years will show a proportionate increase. The Society is doing a great work not only in heathen countries (where it is the indispensable handmaid of every missionary society), but also on the continent of Europe. The reports from France, Italy, Austria, and other European countries furnish most interesting reading, and leave little room for doubt that the Religious Tract Society has played an important part in the movement towards Protestant Christianity, which is so marked a feature of the end of the nineteenth century.

THE CHURCH MISSIONARY SOCIETY.—The C.M.S. returns a grand total of 1,118 European missionaries (this number including 314 wives of missionaries), 403 being ordained men, 128 laymen, and 273 ladies. The native clergy number 303; native communicants, 65,387; and adherents, 245,769. There have been during the year 16,047 baptisms. During the past ten years an average of more than 70 new missionaries have been sent out every year, and already, since the Centenary meetings of only a few weeks ago, over a hundred offers of service have been received! Is not this God's answer to the faith of those who have honoured Him? The ordinary income for the year was £315,000, which is an advance of £11,000 on the preceding year. The expenditure, however, was £325,000, and as the year was begun with an adverse balance of £20,000 the accounts show at the close of the year a deficit of £30,000. But the Special Centenary Fund already (May 20th) amounts to more than £70,000 and is still growing rapidly. The "special" contributions from churches and associations which support their own missionary amounted to no less than £66,150.

THE MISSIONARY SETTLEMENT FOR UNIVERSITY WOMEN, BOMBAY.—There are now six missionaries connected with this Settlement, and the constituency at home embraces thirty-nine colleges and fifteen schools. Work is carried on chiefly among the upper-class Parsis, and such work is necessarily slow and difficult. Still, the reports are encouraging, and Miss de Sélincourt has been "prospecting" with a view to the extension of the work to other University centres in India. The income for the year was £520, and the expenditure £630.

THE LONDON MISSIONARY SOCIETY: AUSTRALASIAN AUXILIARY.—The income for 1898 from Australasia was £4,797, which is £262 less than the previous year. The majority of the colonies show an increase, Victoria and South Australia alone showing any considerable falling off. The most serious aspect of the situation is that the Sunday-schools seem to be losing their interest in foreign missions. Good work is being done by the Watchers' Band, and the services of Dr. Sewell McFarlane, as deputation, were greatly appreciated.

THE FRIENDS' FOREIGN MISSIONARY ASSOCIATION.—The income of the Association for 1898 was £21,263, and the expenditure £20,620. Thus the deficit of £3,448 brought over from 1897 has been slightly increased. The number of missionaries on the roll at the beginning of 1899 was seventy-eight—four less than the previous year. This number includes the wives of missionaries, without whom the list is reduced to fifty-four. Of these, four are medical men and twenty-three unmarried women. The total number of native helpers of different kinds is 1,035; the number of members, 2,730; and of adherents, 14,297. There are 20,869 scholars under instruction in the mission schools. The fields of labour are five—India, Ceylon, Madagascar, China, and Syria. In every field the work is growing most encouragingly. We have space only to

notice what is said of Madagascar:—"The change wrought by the French administration in Antananarivo is commented upon by our missionaries; many good roads have been made, and other marked improvements effected. There is less of a nominal profession of Christianity than in former days; the proclamations of perfect religious liberty are working out their effects, and many have professed the Protestant faith in the face of Jesuit and heathen opposition, and risked persecution and death for the name of Christ. After all the trial of the past few years we may indeed thank God for grace and wisdom bestowed in time of need, and take courage for the future."

OUR MISSIONARY DISTRICTS.*

PEKING (WEST CITY MISSION).

By Rev. Geo. Owen.

SOON after mission work was begun in Peking a small preaching place was secured in the west part of the city, where daily preaching was carried on for a number of years, and resulted in several converts being gained. But Peking is large, and the distance from east to west too great to allow of either being worked from the other effectively. The west city was therefore made a separate station in 1878. Another preaching place was then secured on the Ping-tse-men great street, and has proved a great success as far as audiences are concerned. It is opened every day for preaching and is always well filled. Many thousands hear the Gospel in this and the other chapel every year, and the glad tidings of salvation are thus becoming widely known; but the visible results are not large, and the growth of the church is slow. The Manchu element, with its host of officials and soldiers, predominates in this part of the city, a circumstance which has given rise to the proverb that "The east is rich, the west honourable." This official and military element is very conservative, prejudiced, and corrupt, and forms a poor, thin soil in which to sow the seed of the Kingdom.

But even in this unpromising field there has been reaping as well as sowing. A church has been gathered which now numbers between eighty and ninety, and the outlook is gradually growing brighter.

Three years ago a branch dispensary was opened in one of the street chapels, which, besides relieving a large amount of suffering, has been very helpful to the spiritual work of the Mission. The dispensary is in charge of a Chinese trained in our east city hospital, and his services are evidently appreciated, for the number of visits paid by patients in 1897 amounted to the large total of 7,767. Before beginning dispensary work he and his assistant always address the patients on some Gospel theme. The Word thus spoken has in several cases fallen into good ground and resulted in conversions.

A women's hospital was started in 1896, but was temporarily closed on account of the severe illness of the lady physician in charge. It will soon be reopened, and should prove a valuable auxiliary to the Mission. It should be a great gathering place for women, and afford splendid opportunities for Christian work among them. A good deal is being done among them now by means of Bible-classes, prayer-meetings, home visitation, and so forth; but the new hospital should greatly enlarge the scope of such work.

The Boys' High School is an important feature of our work in the west city. It was begun as an elementary school for Peking and its out-stations, but it has gradually changed into a high school for the whole of our North China Mission, and is doing much-needed and valuable work. The brightest and best lads in the local schools are drafted into this school that they may pursue their studies further. Some of the senior lads are members of the church before they enter the school, and cherish the hope of being preachers of the Gospel. Their school course is a good test of their ability, piety, and fitness for that sacred work. Youths intended for evangelists are also sent to this school to prepare for their theological course. Each pupil has to pay a portion of the expenses of his education.

Connected with our Peking centre there are seven out-stations—six lying south and south-east of Peking, and one south-west. The farthest is about sixty miles, and nearest about twenty-five miles away. For many years the work at our out-stations was carried on by Chinese evangelists with occasional visits by one of the foreign missionaries from Peking; but as the work grew this method of conducting it became more and more unsatisfactory, so a missionary was set apart to take the oversight of these out-stations. At first, for want of suitable quarters in the country, he still made his home in Peking; but eventually premises were obtained in the city of Tung-an, where the missionary in charge now resides, and being in the midst of his work will be able to carry it on far more effectively than formerly.

As is generally the case in China, the work in these country places has been more productive than our city work, though it is doubtful if country converts make as robust Christians as their city brethren. The number of baptisms at these stations every year is considerable, and there is a membership at present of about 340, with about 300 baptized children and young people, making a total for the country of 640

Tung-an, the headquarters of our country work, has become, through the rascality of the officials, who pocket the repair funds, liable to the inundations of a neighbouring river, and the people are consequently reduced to great poverty. China groans from end to end under the heel of a corrupt officialdom, and is in sore need of our sympathy and help.

* For Map, see August CHRONICLE, p. 190.

KABEONE AND AROMA.

By Rev. R. Wardlaw Thompson.

THE district of which Kerepunu is the head station is the most advanced in the New Guinea Mission. It has more members in church fellowship, more children in the schools, and a larger number of well-built places of worship than any other district in the Mission, yet the people have had an unenviable notoriety in the past for treachery and ferocity. This is specially true of that portion of the district which lies to the east of Kerepunu. The people of Aroma have been responsible for several of the massacres of white men which have taken place along the coast in former years. The remembrance of these things gives special interest to a visit at the present time.

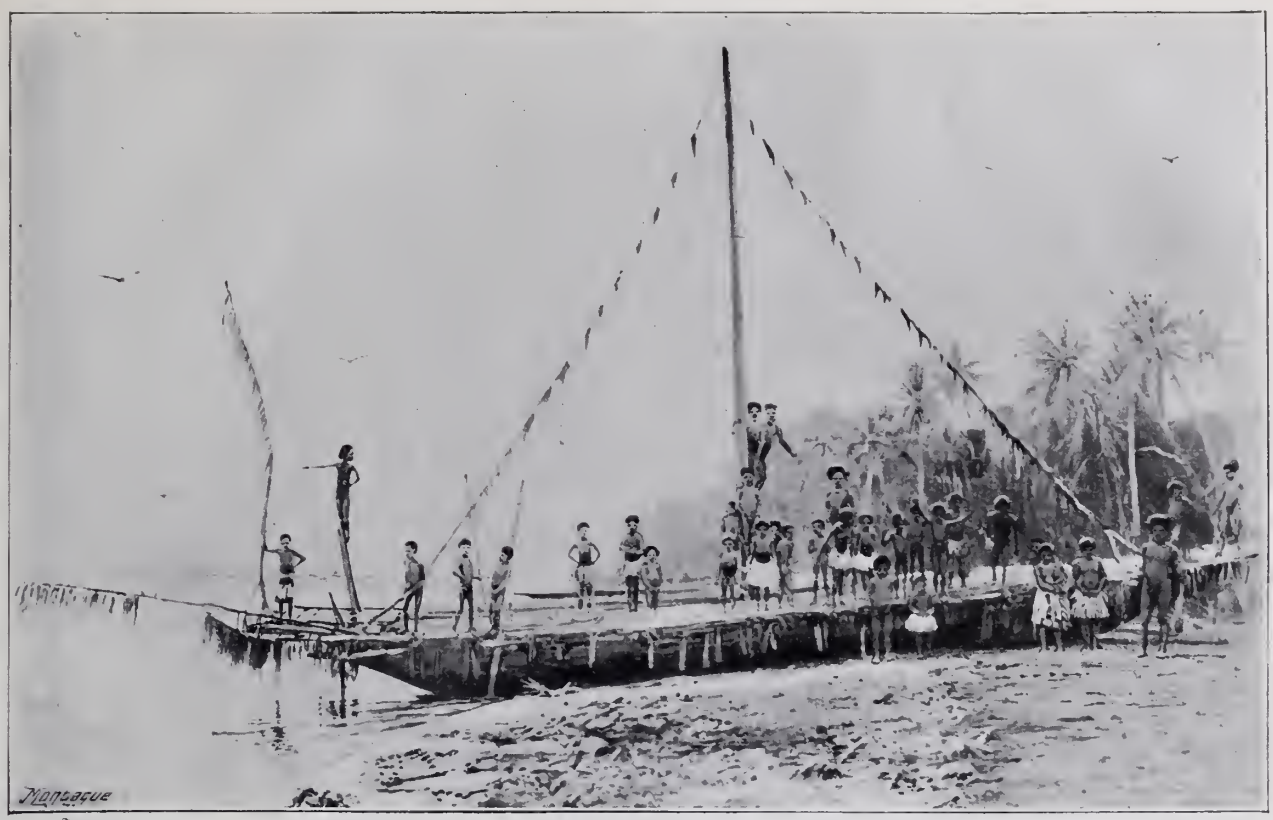
NATIVE TEACHERS, KEREPUNU.

At the eastern end of the district is Marshall Lagoon, a large sheet of water with a river at the head, which was named by Messrs. Macfarlane and Lawes, when they discovered it in 1876, after Mr. Arthur Marshall, the chairman of the Southern Committee.

The *John Williams* came through the opening in the reef, and dropped us in the whale boat off Coutance Island, about twelve miles from Marshall Lagoon. It was our first experience of a coasting voyage in a boat, and we thoroughly enjoyed it. With a fresh and favourable breeze our boat travelled fast, and after about two hours' sailing we came near to the very picturesque headland which forms the eastern extremity of Marshall Lagoon. Quickly sailing by the headland into the calm beyond, we landed first at Bererubu, a village on the left or western shore, interesting to us because it was utterly unlike anything we had yet seen, but so situated in the midst of swampy ground as to perpetually suggest fever. Two things especially struck us here. For the first time we saw a marine village; half the houses in Bererubu are about one hundred yards from the shore; they were also quite unlike the houses we had seen at the east end, being somewhat of the shape of an old-fashioned poke bonnet stuck up upon poles. Here, as elsewhere, the people are now building all their new houses on the shore, and the main street of the village consists of a row of large and well-built houses. The other feature of the place which struck us very forcibly was that all the male population, men as well as boys, went about absolutely naked, without even the scanty loin-cloth which is worn at the east end; the women and girls all wear the nogi or native grass petticoat.

The teacher and his wife at Bererubu are New Guineans, who seem to be doing a very steady work amidst great difficulties; they have a nice little house, and a very fair chapel. We did not stay very long at Bererubu, because we had promised to go across to Kabeone, a much larger and finer village on the other side of the Lagoon, to have our mid-day meal with the teacher there. The Lagoon itself was very lively with the number of small canoes that were passing to and fro between the shores, all of them occupied by women, two or three in each, and all of them apparently carrying food or firewood. In some cases the food was piled up high. Kabeone is a most picturesque little place, situated on two bluffs, with a little valley between. The church is in the valley, not far from the shore, and the teacher,

STREET IN MAOPA.



SACRED CANOE, KEREPUNU.

MARINE VILLAGE, BERERUBU.

Vavea, a South Sea Islander from Rarotonga, has built himself a capital house, and has planted a good garden round it. Vavea and his wife placed all the resources of their establishment at our disposal, and were most eager to make us comfortable. We had taken our provision box on shore with us, but were dependent upon them for cutlery and crockery. They certainly managed very well. After lunching we went off to the church, to examine the schools, and to have a talk to the people. The gathering was an interesting one, on account of the variety in the ages of the pupils; some certainly were children, others must have been considerably past the age described by that term. It is not easy to get the scholars to attend regularly in these out-station schools. They have no reason for learning anything unless it be that they may be able to read the Scriptures. They have as yet no reading-book except one of the Gospels, or a small collection of hymns. To those who are really in earnest in their desire to know something of the teaching of Christ the opportunity of learning to read His word is of course attractive and precious, but to those who have no spiritual interests there can be very little real attraction in the school. The attendance of Vavea's scholars varied from 70 to 120. Fortunately there is no inspector, and the time-table is a very limited one; a couple of hours a day more than represents all the time that scholars can be induced to give to such a serious undertaking as learning to read. Mr. Pearse has devised a system of competitive examinations in recitation and singing, as well as reading, which serves the purpose of stimulating the schools to work, and is the cause of great excitement and rivalry amongst them. The honour of taking the first place in this annual competition is greatly prized. There were about seventy present at the Kabeone school on the occasion of our visit, of whom sixteen could read the Testament. The reading class can also write copies on slates. After we had examined the school and talked to the people, we entered our boat again about 4.30 p.m., and set off to sea, as we had ten miles to sail before we reached the place where it had been arranged that we should stay the night. Fortunately the wind continued fair, though light, so we slipped pleasantly along, and reached Maopa, in the Aroma district, about 6.20 p.m. The landing at this place was somewhat exciting, for it was through the surf on to a pebbly beach. Our men managed the heavy boat splendidly, and ran us in with scarcely a splash. As soon as the boat got near enough to touch ground, the native teacher, Taputu, rushed into the water with a number of his people, laid hold of her, and dragged her up the beach; then we walked up to the teacher's house, and made ourselves very much at home. It was quite dark by the time we got to the house, and we watched from the verandah with no small interest the operations of a lively company who were gathered round an enormous fire in the teacher's compound, on which supper was being cooked for the English guests. Supper over, Taputu and his wife and family, and a number of people who seemed to live with him, partly as learners and partly as servers, came in to prayers. The visitors sat at a small table, with a candle to enlighten them; the whole of the others sat on the floor and read by the light of a single hurricane lamp which was put down on the floor in their midst. By the time prayers were over we found it difficult to keep awake after the long day in the sunshine and the varied excitement of our experiences.

CANOE.

Next morning we visited Taputu's church shortly after 6 a.m. The village of Maopa is the largest in the district and one of the largest on the coast, and has about 1,600 inhabitants; the church is proportionately large, and glories in a wonderful gallery round three sides. I was thankful that my lot in life did not condemn me to sit in that gallery, but it seemed to suit the people of Maopa, so, I suppose, no one else need grumble. Taputu's scholars were gathered for examination, and were waiting for us at the church. He has a large school, and as soon as we had examined them, we found that the portion of the school at Paramana who could read had come over to us with their teacher, Geno, so of course we had to encourage them by testing their progress. From Maopa we walked a mile to Gaivokara, where we were to have breakfast in the teacher's house. The teacher, Aimana, has two villages to care for, and has built himself a very good house. The scholars from two other schools joined those of Gaivokara for the serious business of the examination, and acquitted themselves very well, though, of course, it was all very elementary. After examination came breakfast, and after breakfast we walked along the beach a mile and a half to Beregai, where we rejoined our boat, to complete our journey to Kerepunu. Unfortunately the wind of the previous day had died away altogether; the sun blazed out with fierce heat, and the

tide was against us; consequently we made very slow progress, and finally stuck in the shallows half a mile or more from the shore. This happened more than once, when the boat's crew had to jump overboard and haul the boat along over the sharp coral rock which formed the bottom. Finally, about a mile from our destination, the heavy ship's boat could go no further, and it looked as if we should be compelled ignominiously to wait for some hours until the tide turned and gave us water enough to float in. A thoughtful teacher, however, spied the boat from afar, and put off in a canoe which was big enough to take the party of four, and in which he conveyed us safely to the landing-place at Kerepunu, where we found a great gathering of teachers, students, wives, and natives of the place, on the beach waiting to shake hands and welcome us to the head station. Mr. Pearse had been travelling with us for the purpose of introducing us to the churches of his district. Our kind and hospitable friend, Mrs. Pearse, was at the gate of the Mission compound, and we soon found ourselves settled down under her care.

BLACKHEATH SCHOOL FOR SONS OF MISSIONARIES.

PRIZE DAY.

THE Lecture Hall of the Blackheath Congregational Church was filled by friends of the Blackheath School on Wednesday, the 12th inst., on the occasion of the annual Prize Day. The Treasurer of the school, Mr. Edward Unwin, took the chair, and after prayer had been offered by the Rev. E S. Summers, B.A., Principal of Serampore College, he called upon the head master (Mr. W. B. Hayward, M.A.) to give his report on the year's work. Mr. Hayward said that the number of boys in the school had risen to 100 during the year, but this was found to be too many for the present accommodation, therefore the number of boys had now been reduced to ninety, by delaying admission of new boys for as long as possible, and by limiting the school to sons of missionaries only. During the year four London matriculation and twelve junior Cambridge certificates had been won, three of the former being first division, and seven of the latter honour certificates. He continued that masters and boys must not rest content until the boys did as well in public examinations as boys of their own age in the best schools of the country. Of the old boys, Dr. Peake had gone for the London Missionary Society to Hankow, and the Rev. F. Payne for the Colonial Missionary Society to Victoria, British Columbia. Several others either had taken, or were taking, their medical degrees at Edinburgh University. Finally he bore testimony to the good tone of the school and to the pleasant spirit of the boys.

Mr. Evan Spicer, J.P., then gave away the prizes to the successful boys, including a number of "Merit Prizes," presented by himself to all boys who had worked well but had not obtained one of the regular prizes. The other donors of special prizes were Miss Knight, Mr. Stephen Osmond, Mr. Edward Rawlings, Mr. Edward Unwin, Mr. A. Macintosh, J.P., and Mr. Pascoe Williams.

The senior and junior Bayard prizes, voted for by the boys themselves, were both won by South African boys—viz., T. C. Brown, the head boy of the school, and J. S. Gould. Other prominent prize-winners were A. C. Bryson, R. R. Summers, F. E. Pearce, E. L. Rowlands, A. E. Huckett, and R. Knowles.

Mr. Spicer said that he would not make a formal speech, for he was sure that the boys had had enough good advice during the term from their masters to last them some time. He had last Sunday been seized with a wicked desire to present a prize to the bottom boy of each class, but his family put their veto on that. Nevertheless he had not been prevented by the head master from presenting a prize to the bottom boy in the school. A youngster of seven summers was thereupon called for and duly received his prize, with the promise of a better one when he reached the top of the school. Mr. Spicer concluded by urging on the boys to make it their aim to be Christian gentlemen.

Mr. Edward Unwin eulogised the Blackheath Congregational Church and the Lee Baptist Church, and said how difficult it would be to replace these two churches as friends of the school, if the institution were to seek new quarters. He then moved a vote of thanks to Mr. Evan Spicer, which was seconded by the Rev. F. P. Joseland, of Amoy, who also spoke appreciatively of the school, in which two of his boys were scholars.

After an interval for refreshments the boys gave their entertainment, which was of unusual interest. Besides scenes from "Richard II." and from "Alice in Wonderland," there were musical drill with rings and a gymnastic tableau on the parallel bars. Extracts from the cantata, "Britannia's Daughters," by T. Mee Pattison, were rendered by the choir, under the direction of Mr. Filmer Rook. To the music of two of the songs of this cantata special words had been written for the boys by Mr. Reeve, one of the masters. The proceedings closed with the cheers of the boys for Mr. Evan Spicer, the other visitors, and the masters.

WOMEN'S ALL-DAY PRAYER-MEETING.

THE Annual Women's All-Day Prayer-Meeting will be held on Thursday, October 12th, in the Board Room at the Mission House.

The Hours of Prayer will be from 10.30 to 1 p.m., and from 2 to 5.

In next month's issue a List of the Presidents will be given. In the meantime will our friends kindly note the date:

THURSDAY, OCTOBER 12TH.

A HOLIDAY REVERIE.

BY THE REV. J. A. JOYCE, OF JIAGANJ.

"The God of the hills is the God of the plains also."

WE had spent a most refreshing holiday in Darjeeling, eight thousand feet above our homes on the plains. The last few days were days of cloudless brilliance, and we had lovely views of the snowy masses of some of the upper ranges of the Himalayas stretching round two hundred miles of the horizon. In the morning hours of our last day we gazed openly as though on the Great White Throne in all its solitude and undisturbed calm, while it drew one's thoughts towards the purity and eternity and limitless power of God.

VIEW OF DARJEELING.

Later on, as our train wound round and round the hills on our downward path, we frequently overlooked the vast, dim plains below, limitless as the sea, and unbroken save by a few forests, which looked like islands or shadows of black cloud reflected in the waves. How overwhelming the thought of the full-peopled plains, as full of men as the sea is full of waves—three hundred million souls below, struggling in superstition and sin, and, like the restless waves, casting up so much mire and dirt!

One shrank from renewing one's contact with it all; from having to live amid all the unreasoning ignorance, sordid selfishness, and unclean lusts that are fostered by idolatry; from having to look into the faces of the tawdry dumb idols, powerless to tear them down, after having walked with the God of the hills amid His snowy thrones.

Just as our train was passing through the last forest-covered slopes above the plains, the sun was setting, and the forests grew full of a purple mist, marvellous and radiant, purpling the mosses and ferns that drape the trees, bathing the rocks in purple, and making the waterfall spout purple spray. It was as if the white glory that dwelt on the mountain tops, in stooping to kiss the plains, had changed to purple.

Then I remembered the words: "And they put on Him a purple robe." The God of the snows was come down with us, in His purple robe of self-sacrifice, to be with us in our work, the power of His dying love enough to bathe all the people of the plains and wash them from their sins whiter than the snow.

Pray for us, reader, and for all the missionaries on the plains of India and China, that we may all realise this fancy as corresponding to the great fact which Christ declared to St. Paul: "My grace is sufficient for thee."

In the vastness of our work, the littleness of our efforts seems quite swallowed up, and our hearts often sink within us. Renew your prayers in fresh faith and constancy, lest any of us should grow idle through fear, or faint through discouragement.

A SOCIETY for the Promotion of Medical Missions has just been formed in Germany. It intends to support medical missionaries in connection with German Missions, and to build hospitals, but it will also promote lectures to influence students, will found local unions and make large use of the press, and will study the newest discoveries in tropical hygiene and medicine. It will also support candidates studying as medical missionaries. It will help the Basle Missionary Society in the first instance, but expects to help others as its means increase.—*Allgemeine Missionszeitschrift.*

LOSING A TRAIN, AND WHAT CAME OF IT.

BY THE REV. JONATHAN LEES, OF TIENTSIN.

AT the close of my last visit to Mr. Grant, at Tung-ngan, we had an experience worth telling, as affording an unlooked-for illustration of the way in which Christian truth is spreading amongst this people beyond the direct agencies of the church, an illustration also, surely, of the way in which God guides us, controlling the events of our every-day life.

Between Mr. Grant's house and the nearest station on the railway the distance is about five miles. To catch the last train we therefore gave ourselves two hours. But while still half an hour distant we saw the train pass through the station. As I had a meeting in Tientsin the same evening, you can understand our annoyance. Arriving at the station we found that the station masters, there and at the previous station, had ignored the time table! Needless to say, there was a bad quarter of an hour for someone. It was truly Chinese to have thus early finished the business of the day, but it was another matter to find that they ran the risk of being reported to their superiors. There was, however, no help for our present need. We were condemned to wait for the night, without food or bedding, in the room of the telegraph clerk. No one lived there, all but a watchman leaving at dark. Some amusing incidents occurred when they sought to atone for their mistake by providing a meal for us, but I pass over this. At last we wanted to settle down to rest. I was especially weary from the excitement of the last few days. But it was not to be. There were five men there, and their one desire seemed to be to get some amusement out of the foreigner. No hints were of any use. They had lost the desire to hurry off.

As soon as we had finished our strange meal, the young telegraph clerk comfortably seated himself and asked for a tale! I excused myself, pleading weariness, and referred them to Mr. Grant. But he also shook his head. Then fancy what happened! The older man, the station master, said: "Well, I'll tell one then," and actually told, accurately and graphically, the story of Christ feeding the multitudes, and followed it up with that of the storm and the walking upon the sea. Pleased at my evident surprise, he went on to talk of Paul and his letters, Abraham and his faith, the creation of the world, and I know not what else. It turned out that he had an English Bible given him by an elder brother who had been in England, that he could read though he could not speak English, and that both he and the young clerk had many Christian books, and knew their Chinese Bibles better than many Christians. The young man had spent four years in the telegraph school at Tientsin.

As you may imagine, my drowsiness disappeared, and, indeed, never returned that night. We talked for three or four hours. Two things soon became clear. The one that the station master, though proud of his knowledge and wishful to display it, had not a trace of spiritual feeling. The other, that his junior was under the influence of the teaching of the Holy Spirit. Gradually the talk became direct and practical. In vain I tried to press upon Mr. Y—— the claims of Jesus. He seemed to pose now as a Confucianist, now as a Christian, and was a veritable combination of "Talkative" and "Mr. Facing-both-ways." But the young man was much moved. At last a crisis came. I said: "Well, now, it is quite plain that you know as much as I can tell you as to your duty, and it is useless our talking longer unless you are prepared to do that. The Lord Jesus does not want you to praise Him or to bear witness to the goodness of His teachings. What He does want is you—yourself. In His name I ask you to give your will, your heart, your whole being to Him. Do it here, and now. Let us pray."

The clerk knelt; but Mr. Y——, after a few minutes left us, as did the others. I wish I could tell you that undoubted victory followed. I hope, but do not know. While still upon our knees a message came to him that he was needed at home. He was so preoccupied that I had to urge him to go, but not before he seemed to respond to the claims of Christ. And on meeting him in the morning, and hearing of the welfare of wife and child, he assented when I asked if he had thanked God for His goodness, and again when I reminded him that they as well as he himself must henceforth be the Lord's. Does it not look as if it were for the sake of this soul that we had lost our train the night before?

WORLD WIDE FIELD.

FROM the *Church Missionary Intelligencer* we learn that during the year 1898 there were sold in Uganda 5,339 New Testaments and Bibles, 8,445 Gospels and portions of Scripture, 5,247 Prayer-books and hymn-books, 225 copies of the "Pilgrim's Progress," and a large number of tracts, &c. Nearly all were paid for in shells, which form the currency of the country, to the value of £1,433. The shells numbered 6,800,000!

A CURIOUS and suggestive illustration of the working of the Gospel leaven is furnished by Dr. Summerhayes, of Quetta. It appears that native Indian troops (Mohammedans), who have been serving in Uganda, have been so impressed with the character of the Christians of Uganda that, on their return to India, they came to Dr. Summerhayes asking for Bibles. So the Mohammedans of Beluchistan are helped towards Christ by the native Christians of Central Africa.

THE Church Missionary Society has recently presented a memorial to the Archbishops and Bishops of the Church of England, asking that candidates for ordination should be required to show some knowledge of the Church's missionary

work and responsibility. This is a step in the right direction. Why should not all our theological colleges give the study of missions a place in the recognised curriculum?

THE Rhenish Missionary Society has in Cape Colony a number of churches which are self-supporting. For years they have cost the Society nothing, either for the salary of missionaries or teachers, or for the building and maintenance of churches and schools. It is true that the English Government pays a considerable annual subsidy to the schools, and that rents paid for missionary property also produce certain sums; but still, the spirit of sacrifice in the congregations deserves recognition, as they yearly supply what is needful out of their own means by voluntary contributions. The most striking proof of this willingness to contribute is the stately church at Worcester, the two missionaries' houses, and the schools, which have all been built in this way. And, further, these churches have been led to feel it to be their duty to help in the evangelisation of other races in Africa, and, although they are anything but rich people, the 15,000 Christians there contribute from four to five thousand marks annually towards the latest mission of the Rhenish Society, that to the Ovambo.—*Berichte der Rheinischen Missionsgesellschaft.*

AT the annual meeting of the Paris Missionary Society, M. Jeanmairet, missionary from Africa, greatly interested the assembly by explaining the obstacles which national customs, and in particular marriage by cattle, circumcision, and polygamy, place in the way of evangelisation among the Basutos. Many of the audience, when they heard these details, were obliged to confess that they had only had a very imperfect idea before of the difficulties which our missionaries encounter, and the fetters of all kinds which hold so many of the natives, who have been touched by evangelical preaching, within the domestic and social organisation of paganism.—*Journal des Missions Evangéliques.*

ANOTHER missionary, M. Grandjean, who has been eight years in the Transvaal, and has been visiting the stations of the French Society among the Lessouto, gave his personal testimony to the power of the Gospel in transforming the whole nature of man. By considerations drawn from language, M. Grandjean showed the inferiority of the Caffre intellect as long as he is ignorant of Christianity. Thus the Caffres have only one word to express the various ideas of hearing, touch, feeling, emotion, duty, and will. The preaching of sin, of the Divine law, of human responsibility, has for its first effect the awakening of the moral sense. Little by little, the very language becomes penetrated, transformed, and sanctified by the new signification taken by words. What happens with these poor and coarse languages is the same thing which happened with the rich language of Plato and Sophocles when Christianity made it its instrument. And the very faces of the people themselves end by being transfigured by their conversion.—*Journal des Missions Evangéliques.*

WALTHAMSTOW HALL, SEVENOAKS.—Ethel Constance Cousins, youngest daughter of the Rev. W. E. Cousins, M.A., of Madagascar, who was until recently a pupil at the School for Missionaries' Daughters, has passed the London Matriculation Examination in the First Division.

NEWS FROM OUR STATIONS.

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

MARCHING ONWARDS.

WE extract the following cheery paragraph from a recent letter from the Rev. Jonathan Lees, of Tientsin:—"There were, perhaps, fifty missionaries in China in 1860. To-day there are over 2,000! There were then, possibly, no converts in North China. Now, in Manchuria alone, there are over 10,000, and in Peking the other day 1,300 Protestant Christians sat down together at the Lord's Supper! So God's army marches on. We must give thanks as well as pray."

DISTURBANCES IN NORTH CHINA.

MANY parts of China are still in a very disturbed state. At Hsiao Chang, for instance, there has lately been an exhibition of anti-foreign feeling. A secret society has been exciting the people in the neighbourhood. The magistrate refuses to help, and mission work has been for a time reduced to a standstill. An appeal has been made, however, to the English Consul, who has taken the matter up with vigour, and when Mr. King last wrote (on May 29th) there was good hope of a speedy return of quiet.

INDIA.

A RIPE FIELD.

THE Rev. S. Nicholson writes enthusiastically of his work in the Gooty district. He has been visiting a part of the country which has been neglected for a long time. "I have never seen more attentive audiences than we have had here, and we have also had a record sale of books. The work is really grand. I asked to be sent to New Guinea — the wild life would have suited me — but the Directors in their wisdom put me into a field not excelled by any worked by our Society. If only the churches at home had some practical knowledge of missions gained on the spot, we should never be short of funds. The work, however, is not ours, and if we only do our duty we shall be sure to succeed, perhaps not according to our own ideas, but in the eyes of the Great Husbandman whose field the world is. If you hear of anyone in anxiety of mind as to

how to dispose of money, please refer them to me. There are scores of open doors all round here in the shape of villages ready to join us if we only had the funds."

NEW GUINEA.

AN APOSTOLIC LETTER.

THE Rev. J. H. Cullen sends the following translation of a truly apostolic letter sent by Ruatoka, one of our oldest and best New Guinea teachers, to the three churches on Mangaia (Cook Islands):—"To Karena (Rev. J. H. Cullen) and the deacons and the three churches on Mangaia: May you all dwell in the grace of our good great Lord Jesus Christ. Amen. I write you this letter that we may greet one another at this time. We are well at this season—the body is strong, there is no sickness. The work of our Lord Jesus prospers and there is no evil tidings. Here is a thing I desire to show to you, the young men and women of the church, that you may know the desire of Tamate (Rev. J. Chalmers) and myself concerning you. This is our desire for you, that you be strong and come, that together we may do the work of our Lord Jesus in Papua; do not remain eating taro all day long in Mangaia, but come, sons and daughters. We fear lest our crown should pass to the Samoans. Twelve of their young men and twelve young women will arrive in New Guinea by the next trip of the mission ship when it comes in the last month of the year, but not a single one from our side. Therefore we fear lest our crown and glory should pass to them, for it was our side that opened the door of Papua, not the Samoans. My sons and daughters, be bold; let not our crown and our glory pass to them, let us go to the front, let us not fall to the rear. Our Lord encouraged the church at Philadelphia to be strong in faith and in the doing of His work that their crown might not pass to others. 'I come quickly: hold fast that which thou hast, that no one take thy crown' (Apoka. iii. 11). My sons and daughters, listen to me; stand up and come, that we may go forward and not fall behind. This is Tamate's desire and mine concerning you—attend to our thought. Let it not come to naught. That is all. Here is a New Guinea greeting: 'Vadaeni umui; pa mauri, pa namo!' This is the meaning: 'That is all; may you live and prosper!'—I am, RUATOKA." *From "Fugitive Papers." —Mangaia, April*, 1899.

A FAITHFUL SERVANT OF JESUS CHRIST.

IN a letter just received from the Rev. C. W. Abel we learn that another of our Samoan teachers, named Mataese, has fallen a victim to the deadly malaria of New Guinea. He had a successful college course in Malua, and then offered himself for work in New Guinea. He was accepted, and I had the privilege of going with him and many other teachers to New Guinea. Messrs. Walker and Abel appointed him to a small island in Milne Bay, named Killerton. He quickly got the language, which he spoke fluently and, I heard, correctly. He gave himself to the work he loved with great energy, and acquired wonderful influence over the people among whom he laboured. He got them to help him to build a fine house to be used as a school and a dwelling-house. The people loved him and would do anything he wanted them to do. They gave liberally at the first May meeting which was held in this part of New Guinea, and also subscribed to put a good roof on their teacher's house. This first May meeting for the district was held on this island last December, when I was present and took part in the joyful service. Mr. Abel, in his letter says: "You saw the great work he was doing at Killerton only a few months ago, and you will be able to appreciate how terribly I feel his loss." Mr. Abel also reports that Mataese had ninety-four scholars in his boarding-school last February. He also reports that his people are greatly distressed that they have lost their faithful teacher who has done so much for them and their children. Mr. Abel begs that we will send as soon as possible, from our Malua College, a teacher as like Mataese as possible. It seems strange to think that this strong man, whom I saw so recently, has finished his work and gone to his reward. He is now among those who shine as the stars in the kingdom of heaven, having been the means of turning many to righteousness. J. MARRIOTT.

GOOD NEWS FROM "TAMATE."

THE REV. J. CHALMERS sends a cheering account of his work. He writes:—"It is with great happiness that I report continued growth in our work. All our services and day-schools are well attended, and our Saguane Sunday-school is a great success. God knows it has been a long time of waiting, and we have often been weary. But now we rejoice in seeing the power of the Cross in drawing many to Christ. It is ever true, the more we are with Christ the more Christ-power we have. I have plenty to do and I like doing it; yea, I *must* have it. When I cannot do it I pray that I may pass on."

AFRICA.

INCREASED NUMBER OF MEN.

THE Rev. E. Lloyd writes from Kanye:—"The men here continue to express their desire to lead Christian lives and join our preparatory or catechumen's classes. Formerly the women far out-numbered the men in coming out from heathenism. But to-day there seem to be as many men as women. I am astonished, not only at the number of men, but at the individual men who come to me daily. Some of them are the last that one would expect to desire to be Christians. God grant that the hearts and lives of these men may be touched indeed by the Spirit."

CORRESPONDENCE.

PROF. ARMITAGE AND INDIAN VERNACULARS.

DEAR Mr. Editor,—The clause towards the end of Prof. Armitage's review (see August CHRONICLE, p. 137), in which he speaks of our Indian Vernacular Christian literature as "English in its inner structure," arises from a mistake for which I appear to be responsible, and which I have therefore been asked to clear up. Mr. Lovett, in his History (Vol. II., pp. 292-302), has made a lengthy quotation from a paper written by me in 1895. I have carefully re-read the extracts given, and find nothing in my own words that calls for alteration; but on p. 296 there occurs a quotation which I made from a paper by Mr. Haigh, of the Wesleyan Mission. In it he says of the vernacular Christian literature of India that "in form and spirit, in everything but words, it is English." This word "English" he has repeated more than once in the same paragraph. Nevertheless, I think he used it by mere inadvertence. He should have said "foreign," or, more precisely, "Hebraic." He was probably led to say "English" by thinking of the immense influence of the Hebraic diction retained in our English Bibles. I further think that Mr. Haigh's remarks need to be restricted in their application, and are not true of the "whole" literature. If these corrections be accepted, and Prof. Armitage's words, "Our whole literature moves in a bastard medium that is English in its inner structure," be modified to, "Our vernacular Christian literature abounds in a phraseology which is foreign (Hebraic) in its idiom," this would be nearer the truth. Also the words, "and other works," in line 5 of the same paragraph should be deleted.

The facts are briefly these:—

It is not English idiom that has largely obtruded itself into the vernacular Christian literature, but Hebrew and Greek idiom; and this has been derived from the phraseology of the vernacular Bibles in use in past years.

When Christianity enters a non-Christian land it brings with it a large number of new conceptions. Allowing for a few possible exceptions, the highly cultivated literary languages of India are quite capable of reproducing these in a way that will appeal to the people, provided that language be used such as the Biblical writers might have themselves used had they been Hindus born. But when the translations of the Bible hitherto in use were made there prevailed a belief in the verbal inerrancy of the Scriptures which led to an undue veneration of the letter. Hence the grammatical structure of the Hebrew and Greek sentences was imitated with conscientious fidelity and with almost photographic accuracy. This was not the fault of the individual missionaries so much as of the theological beliefs current in the Churches. I have expressly stated (p. 297) that "under the conditions laid down, the translations made are as excellent as could be expected, but the principles are wrong," and that the same men could make the Bible teaching "interesting and attractive" when they used a free hand. The unfortunate result was that the letter has been preserved largely at the expense of the spirit, and the form by the sacrifice of the sense, and that the language of most of our vernacular Scriptures hitherto has been "foreign (Hebraic) in its idiom." The text is so strewn with stumbling-blocks for the Hindu reader as to repel him. It is sad, but true, that thousands have bought the Scriptures with the sincere intention of reading them, but have put them aside after reading a few paragraphs, because what Mr. Mozumdar calls the "ecclesiastical jargon" is so strange and difficult to assimilate.

The native Christian, however, having been taught the Scriptures from childhood in church and school, has unconsciously imbibed its phraseology, and has adopted it in his own addresses and writings; and it has tended to denationalise him and to lessen his influence for good on his fellow-countrymen.

It is not, therefore, a question between authorship by missionaries and authorship by native Christians—the native Christians are often greater offenders in this matter than the missionaries—it is a question of a translation of the Scriptures on larger principles—the principles which would be adopted, and which alone would be tolerated, in a secular book—in which care is taken not to save the form at the expense of the thought. I am thankful to add, as stated in the History (p. 297, bottom), that a considerable improvement is being made in the more recent revisions.

I am very glad that Prof. Armitage has called attention to this "vital question," and trust that all his readers who take a thoughtful interest in missionary problems will be led to read in full the portion of Mr. Lovett's noble History referred to.—Yours, very sincerely,

EDWARD P. RICE.

ANNOUNCEMENTS.

ARRIVALS.

MRS. MACKENZIE, from HANKEY, SOUTH AFRICA, on July 8th.

REV. W. E. COUSINS, from ANTANANARIVO, MADAGASCAR, *via* Marseilles, July 28th.

DEPARTURES.

REV. R. BARON, returning to ANTANANARIVO, MADAGASCAR; REV. W. and MRS. EVANS, REV. R. and MRS. GRIFFITH, REV. FRED and MRS. DENNIS, appointed to the MADAGASCAR MISSION; MISS NICOL, proceeding to HANKEY, SOUTH AFRICA; and MR. T. C. BROWN, proceeding to TAUNG, SOUTH AFRICA, embarked per steamer *Pembroke Castle*, August 11th.

BIRTHS.

LE QUESNE.—At Bhowanipore, Calcutta, on July 14th, the wife of the Rev. W. R. Le Quesne, of a son.

HOWARD SMITH.—On June 7th, at Peking, North China, the wife of Rev. T. Howard Smith, of a daughter.

NEWELL.—At Papauta, Samoa, on June 29th, the wife of the Rev. J. E. Newell, of a daughter.

MORLEY.—At Apia, on June 29th, the wife of the Rev. J. H. Morley, of a daughter.

HUCKETT.—At Apia, on July 4th, the wife of the Rev. W. Huckett, of a son.

MARRIAGES.

GAUNT—BLACKBURN.—On August 16th, at the Laisterdyke Independent Chapel, Bradford, by the Rev. Matthew Stanley, of Birkenhead, Lewis H. Gaunt, M.A. (L.M.S. Editor), son of Mr. J. E. Gaunt, of Ilkley, to Carrie, daughter of Mr. T. A. Blackburn, of Bradford.

DENNIS—I'ANSON.—On the 27th June, at Queen Street Chapel, Scarborough, by the Rev. G. D. Mason, of Rotherham, assisted by the Rev. G. C. Clarke, Frederick Willifer Dennis, second son of E. J. W. Dennis, Esq., Stepney, Scarborough, to Annie, second daughter of John I'Anson, Esq., of 114, North Marine Road, Scarborough.

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